T & A

871 185 794 178 Today all of the young folk want to get as much education as possible for themselves and their children. In the old days there was some fear of schools, although this does not apply to the Koran schools which have been here for a long time and were considered all right. The schools were feared because it was thought the children might lose their religion by attending. Furthermore they did not trust them anyway. This was probably another example of the usual wariness of Mohammedanism in a Christian-ruled land. And [862] parents were particularly against having their daughters attend school. Even now they feel better about their boys attending school than about their girls going. They feel that at the most the lower school education is enough for girls.

In Amahusu the people also favored more schooling [184] for boys than for girls but there is not quite so much difference there and most of them want as much education as possible for girls too. This is not so in Tulehu.

T

871 834 562 I asked if they feared sex, and he said that they thought of things like a girl getting notes from boys and slipping them into her dress. This evidently symbolizes romance and freedom for the girl, which simply does not exist in Mohammedan areas.

578 ● 156 291 554 The uneducated feel inferior but try to cover this up by a brave front. They show this, however, in their sensitivity and in their attempts at ridicule of the fine dress and manners of the educated. The latter dress better and act better. Gani says you can see at once whether a person is educated or uneducated. There seems to be a bit of trouble on this point here, which is unlike the situation in Amahusu, probably because there are plenty of survivors from the days of illiteracy and they feel ill at ease and somewhat inferior

157 filthy water closets, loud talk and pride but
217 nothing being done. She repeats this often and she says that Ambon is like an Indian city, awful. She is loud about this too. The library in Ambon died out during the war but is now starting up again. The Makassar library in Fort Rotterdam is in a new building and is now well under way. It is interesting to see the contrast between the Radja's Mohammedan wife who is quiet and those Christian women who are so loud and aggressive. This Christian woman also said that there are too many soldiers from Ambon and this should be changed. She speaks English very well, and the post office woman also speaks English.
[191] I notice with the women, as with Rehatta, that if they speak English--even though not very well--they want to show it off, and they insert a few sentences in English in a Dutch conversation to me so that others can see that they are speaking English. And this they do even though I can speak Dutch better than they can speak English.
622 The Radja[1] seems to hobnob mainly with Christians.
●156 This is probably because he speaks Dutch fairly
273 well and finds the Christians more like his own by no means backward personality. And in addition, they drink. He certainly must be criticized by the imeum among others for his drinking, but he is a strong man and has his negri under full control. I doubt that he is very much of a Mohammedan anyway.

761/T— Tulehu: I heard a terrible thing today. Gani told me that his wife died having her third child on October 7. I wonder if he thinks of pontianak? It must be agonizing to think that the dead wife's ghost is dangerous to and feared
622 by others. I wonder if there was any special handling of the corpse?
668 The Radja came very late today, so I was able

[1] [i.e., of Tulehu--Analyst]